

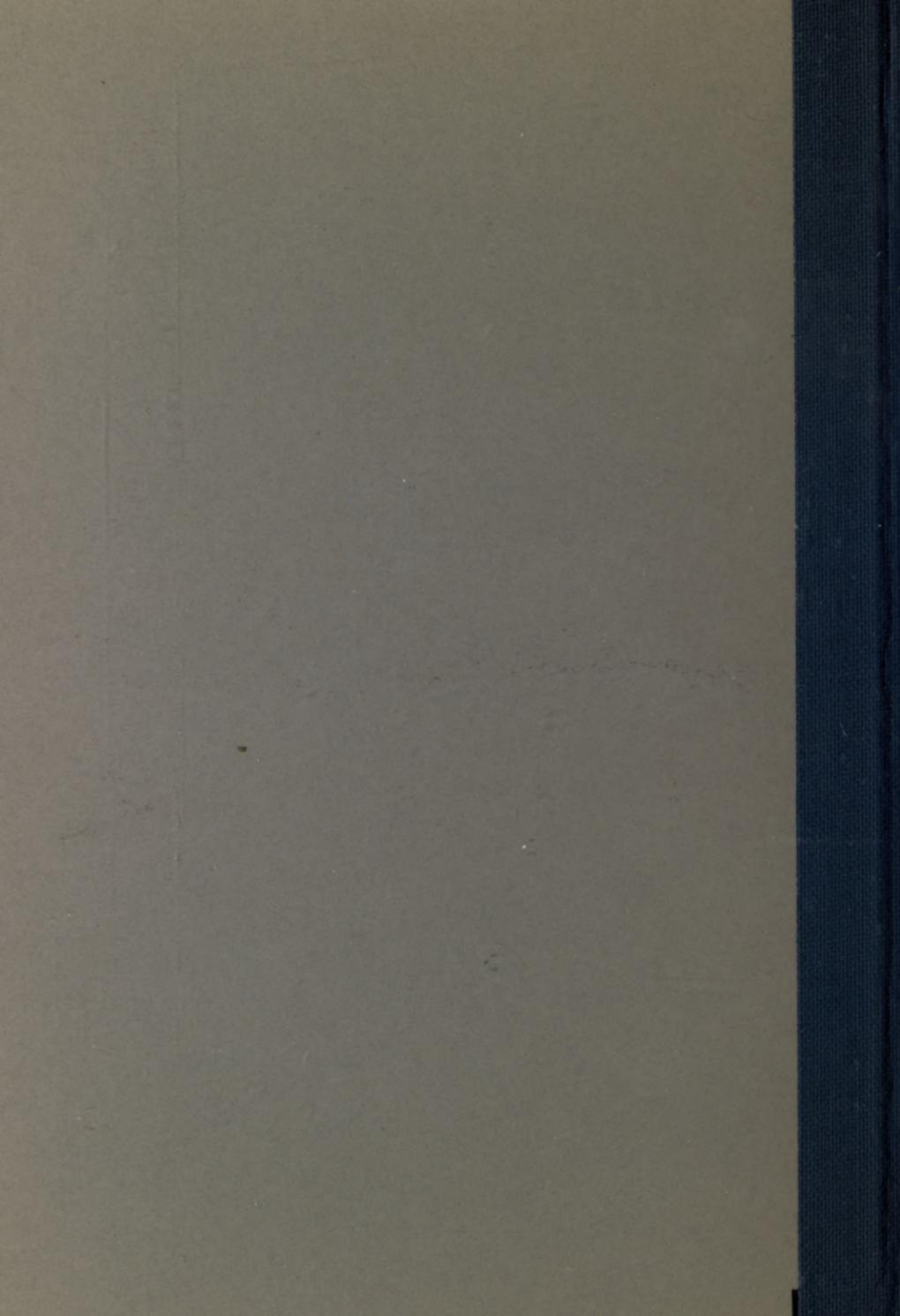
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The Last Supper and Gethsemane



"The Last Supper"—Leonardo da Vinci; 1498 A.D., Milan

A SACRED CANTATA

By

JAMES EDMUND JONES, B.A. (1866-1939)
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The Last Supper and Gethsemane

By
JAMES EDMUND JONES, B.A.



J. J. Tissot, 1836-1902

THE LAST SUPPER

The Latin word *recumbens* (reclining) more correctly describes the custom of the times. St. John to the right of our Lord could easily lean his head upon His breast, and ask in a low voice, "Lord, who is it that shall betray Thee?" The artist spent many years in the Holy Land, painting 350 pictures of the life of our Lord. His illustrated Bible is a famous achievement.

A SACRED CANTATA

Illustrated with Half-tone Reproductions from
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The Last Supper and Gethsemane

A Sacred Cantata by James Edmund Jones

PART ONE

The Last Supper

*Processional or Opening Hymn—Words and Music
by James Edmund Jones, 1927*

1. O LORD, our Brother and our Friend,
In Thy blest Name we meet;
Thy parting words we would recall
Around Thy Mercy-seat,
Thy Presence, here and everywhere,
We evermore would feel,
And while we think upon Thy words,
Do Thou Thyself reveal.
2. A New Commandment Thou didst give,
Upon that holy day,
When, LORD, Thyself Thou didst proclaim
The Life, the Truth, the Way.
This New Commandment we would learn
All other things above,
And ever by Thy grace would walk
In kindly ways of love.
3. With loving, true humility,
Teaching Thy chosen band,
Their feet, Thou, LORD, on that great day
Didst wash with Thine own hand.
A high resolve may we achieve
To be more worthy Thee:
For this, our hands, our heads, our hearts,
Our lives must cleansèd be.

4. A great Memorial Thou didst give,
A Sacrament Divine,
When Thou upon that holy day
Didst bless the bread and wine.
Gethsemane Thou didst endure
In lonely agony:
But by Thy suffering and death
We live immortally.

The allusions in the above hymn are to some of the events of the life of our LORD that happened on Thursday in Holy Week.

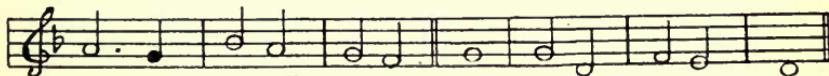
Litany

The Minister: Let us kneel in prayer.

O God the FATHER, we thank Thee for the record Thy saints have left us of the events of the life of Thy dear SON. At this time would we specially remember the day upon which Thy SON did speak to His Disciples of The New Commandment that He gave unto them and to us, that we love one another.

The Choir and Congregation will then say (or, if preferred, will sing in unison, to the Gregorian Tonus Peregrinus.)

Tonus Peregrinus



Response: Incline our hearts, O LORD, to learn Thy will:
and to obey Thy New Commandment.

Minister: O God the SON, we thank Thee for Thy wonderful deeds and gracious words. We would be more like Thee, more ready to serve, more patient, and more loving.

Response: Incline our hearts, O LORD, to learn Thy will:
and to obey Thy New Commandment.

Minister: O God the HOLY GHOST, whom our LORD did promise to send to confirm and strengthen us, be Thou unto us the Spirit of purity and grace, so that we may rightly interpret the words of Holy Writ which we are about to hear. Make them to bear fruit in our lives.

Response: Incline our hearts, O LORD, to learn Thy will:
and to obey Thy New Commandment.

Minister: O TRINITY of love and power, by whose strength all things are possible, constrain us to be not merely hearers but doers of God's Holy Word, and messengers thereof to those at home and abroad who have not yet heard or hearkened unto it.

Response: Incline our hearts, O LORD, to learn Thy will: and to obey Thy New Commandment.

Minister: Incline our hearts, O Lord, to gather often round Thy Holy Table, there to call to mind Thy gracious Presence which Thou hast promised will be with us always, and to bring to remembrance what Thou hast taught us in Thy Holy Word.

Response: Incline our hearts, O LORD, to learn Thy will: and to obey Thy New Commandment.

Minister: Incline our hearts, O LORD, to rejoice in that new intimacy which Thou didst proclaim in Thy last moments. Thou hast graciously said that Thou art our Brother and our Friend. May we never deny Thee, nor forsake Thee, but ever strive to keep Thy commandments, and to follow Thee wheresoever it is Thy will that we may go.

Response: Incline our hearts, O LORD, to learn Thy will: and to obey Thy New Commandment.

Minister: And in all our works, begun, continued, and ended in Thee, may we each in our several ways do something to help to send forth Thy light and Thy truth that they may lead us and all mankind into the paths of righteousness and peace.

Response: Incline our hearts, O LORD, to learn Thy will: and to obey Thy New Commandment.

(One or more of the following Collects may be used: Second in Advent, Palm Sunday, Whit Sunday, 19th Trinity, St. John the Evangelist.)

While a collection is taken up the organist will play some suitable voluntary such as Batiste's *Andante in E Minor*, or Tschaikovsky's *Chanson Triste*.

Holy Offerings

7 7 7.8.8.8.8.

R. Redhead (1820-1901)

The musical score consists of three staves of music. The top staff begins with a treble clef, common time, and a key signature of one sharp. It features a series of eighth and sixteenth notes. The middle staff begins with a treble clef, common time, and a key signature of one sharp. It also features eighth and sixteenth notes. The bottom staff begins with a treble clef, common time, and a key signature of one sharp. It features eighth and sixteenth notes. Above the first staff, the text "7 7 7.8.8.8.8." is written, indicating a specific rhythmic pattern. The composer's name, "R. Redhead (1820-1901)", is printed to the right of the music.

Presentation of the offerings, during which the congregation will rise and sing:

Holy off'rings, rich and rare,
Offerings of praise and prayer,
Purer life and purpose high,
Claspèd hands, uplifted eye;
Lowly acts of adoration—
To the God of our salvation—
On His altar laid we leave them:
CHRIST, present them; GOD, receive them. Amen.

—Rev. J. S. B. Mousell, 1867



J. J. Tissot, 1836-1902

THE PASSOVER

"With robes tucked up, loins girt, sandals on the feet, and the staff in the hand, in a word, in travelling dress, in remembrance of the Exodus from Egypt." (Tissot)

Preparation for the Passover

(St. Matt., 26: 17-19; St. Mark, 14: 12-16; St. Luke, 22: 7-13)

First Voice, the Narrator (St. Matt., 26: 17): Now the first day of unleavened bread the disciples came to JESUS, saying unto Him—

Male Chorus: Where wilt Thou that we prepare for Thee to eat The Passover?

First Voice (St. Mark, 14: 13-16): And He sendeth forth two of His disciples, Peter and John, and saith unto them:

Second Voice (The Words of the LORD JESUS): Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him. And wheresoever he goes in say to the good-man of the house:

Male Chorus: The MASTER saith, My time is at hand. Where is the guest-chamber where I shall eat the Passover with My disciples?

Second Voice: He will show you a large upper room: there make ready for us.

First Voice (St. Matt. 26: 19): And they did as He had appointed them; and made ready the Passover.



J. J. Tissot, 1836-1902

MAN BEARING A PITCHER

Women usually fetched water for the unleavened passover bread from the Fountain of the Virgin, the purest water in Jerusalem. From among the few men the two Apostles accosted the man whom the Lord Jesus had described.

The Upper Room

First Voice (St. Matt., 26: 20): Now when even was come, He was sitting at meat with the twelve Apostles.

BLYTHEWOOD. 7.7.6.7.7.8.

Words by Rev. Dr. REYNAR, from the German

of PAUL GERHARDT.

Music by JAMES EDMUND JONES, 1915.

A musical score for two voices. The top voice part is in soprano C-clef, and the bottom part is in bass F-clef. The key signature is G major (one sharp). The time signature is common time (indicated by 'C'). The lyrics for the first stanza are: "O'er land and ocean stealing, Comes night, all eye-lids". The music consists of a series of eighth-note chords and sustained notes.

A continuation of the musical score. The top voice part is in soprano C-clef, and the bottom part is in bass F-clef. The key signature is G major (one sharp). The lyrics for the second stanza are: "seal-ing, And si-lence holds the air; . . . But wake, my soul, be-". The music features eighth-note chords and sustained notes.

A continuation of the musical score. The top voice part is in soprano C-clef, and the bottom part is in bass F-clef. The key signature is G major (one sharp). The lyrics for the third stanza are: "- fore Him, And grate-ful-ly a-dore Him Who". The music consists of eighth-note chords and sustained notes.

A continuation of the musical score. The top voice part is in soprano C-clef, and the bottom part is in bass F-clef. The key signature is G major (one sharp). The lyrics for the fourth stanza are: "gnards thee with a sleep-less care. . . A-men.". The music consists of eighth-note chords and sustained notes.

The sun himself hath vanished,
By conquering darkness banished,
 By darkness, foe of day;
But CHRIST, my Sun, ascendeth,
New light and joy He lendeth
 To drive my spirit's gloom away.

Contention as to Who Should be the Greatest

(St. Luke, 22: 24-30)

First Voice: And there was also a strife among them which of them should be accounted the greatest. And He said unto them:

Second Voice: He that is greatest among you, let him be as the younger, and he that is chief as he that doth serve. I am among you as he that serveth. Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom.



SAINT PETER



SAINT JOHN

These photos taken at Oberammergau in 1900 show as usual that Saint John was much the younger.

Christ Washes the Disciples' Feet

(St. John, 13: 1-20)

Chorus: And Jesus laid aside His garments, and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

First Voice: Then cometh He to Simon Peter, and Peter saith unto Him:

Third Male Voice (The Words of St. Peter): LORD, dost Thou wash my feet?

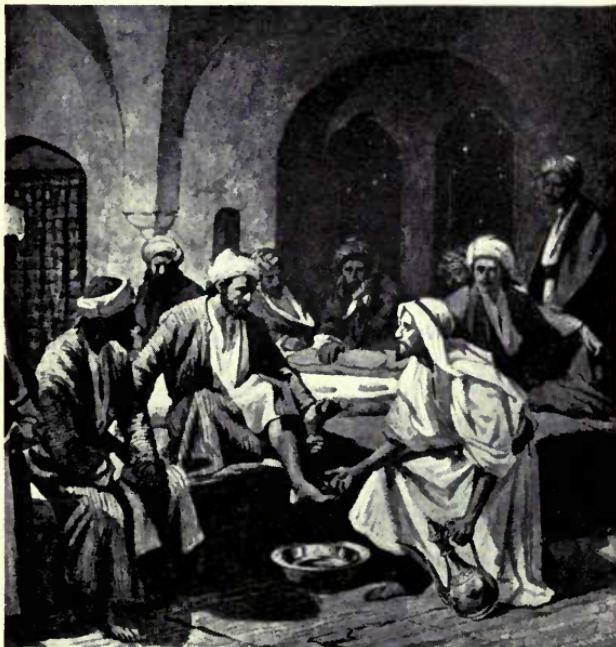
Second Voice: What I do, thou knowest not now; but thou shalt know hereafter.

Third Voice: Thou shalt never wash my feet.

Second Voice: If I wash thee not, thou hast no part with Me.

Third Voice: LORD, not my feet only, but also my hands and my head.

Second Voice: He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all of you. If I then, the lord and the master, have washed your feet, ye ought to wash one another's feet. For I have given you an example that ye also should do as I have done unto you.



Wm. Hole, R.S.A., 1846-1917

CHRIST WASHES THE DISCIPLES' FEET

The Oriental custom was that servants and slaves should wash the feet of foot-sore travellers, as Abraham washed the feet of the three angels and as the feet of Joseph's brethren were washed. Our Lord thus gave His disciples an example of humility.

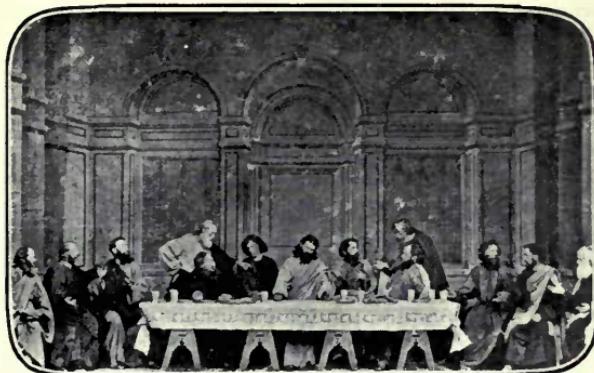
For his background the artist has made use of the walls and ceiling of the oldest upper room that could be found in Jerusalem.

The Passover

(*St. Luke 22: 15-18*)

First Voice: And He saith unto them:

Second Voice: With desire I have desired to eat this Passover with you before I suffer. For I say unto you: I will not any more eat thereof until it be fulfilled in the kingdom of God; I will not drink of the fruit of the vine until the kingdom of God shall come.



As shown at Oberammergau in 1890

THE LAST SUPPER

In this little village in the Bavarian Alps the Passion Play has been acted every ten years almost without interruption since the middle of the sixteenth century. Joseph Mayer appears for the third time. Anton Lang succeeded him.

Mandatum*

(*St. John, 13: 34, 35; 15: 13, 14; 15: 9, 10, 11*)

CHORUS: A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends if ye do whatsoever I command you. As the FATHER hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My FATHER'S commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. If ye love Me, keep My commandments.

*NOTE: Mandatum is Latin for "commandment." Maundy (Mandatum) Thursday is so called because on that day the LORD JESUS gave this new commandment as part of His final message.

The Institution of the Lord's Supper

First Voice (1 Cor., 11: 23; St. Mark, 14: 22): And in the same night that He was betrayed, as they did eat, JESUS took bread, and blessed it, and brake it, and gave it to them, and said:

Male Chorus (1 Cor., 11: 24): Take, eat, this is My body, which is broken for you; do this in remembrance of Me.

First Voice (St. Matt., 26: 27): And He took the cup, and gave thanks, and gave it to them, saying:

Male Chorus (St. Luke, 22: 20): This cup is the new Testament in My blood which is shed for you.

Full Chorus (1 Cor., 11: 26): For as oft as ye eat this bread, and drink this cup, ye do show the LORD's death till He come.



The congregation will sing:

1. Till He come—O let the words
Linger on the trembling chords
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that “Till He come.”
2. Clouds and conflicts round us press:
Would we have one sorrow less?
All the sharpness of the Cross,
All that tells the world is loss,
Death and darkness, and the tomb,
Only whisper “Till He come.” Amen.

—*Bp. E. H. Bickersteth, 1862*

Christ Foretells the Fall of St. Peter

First Voice: Then saith JESUS unto them:

Second Voice (St. Matt., 26: 31; St. Luke, 22: 31; St. Matt., 26: 31): All ye shall be offended because of Me this night. Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. It is written:

Chorus: I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

The congregation will sing:

THE LORD IS MY SHEPHERD

WALDEN. $\text{d} = 100.$

1. The Lord is my shep - herd, I shall not want,
2. The Lord is my shep - herd, He feed - eth me
3. The Lord is my shep - herd, I shall not want,
4. The Lord is my shep - herd, O Shep - herd sweet,

He mak - eth me down to lie In pleas - ant
In the depth of a de - sert land; And lest I
My mind on Him is stayed, And though through the
Leave me not here to stray, But guide me

fields where the li - lies grow And the ri - ver run - neth by,
should in the dark - ness slip, He hold - eth me by the hand,
val - ley of death I walk, I shall not be a - fraid,
safe to Thy heaven - ly fold, And keep me there, I pray,

And the ri - ver run - neth by.
He hold - eth me by the hand.
I shall not be a - fraid.
And keep me there, I pray. A - men.

Walden, which is in fourteen hymnals, first appeared in 1906, in the Song and Hymn Book of Aura Lee Club, Toronto. The name *Walden* is from *God's Good Man*, by Marie Corelli, the hero of which is the Rev. John Walden. The hymn may be sung to a common metre tune and is often set to the Scotch Paraphrase of the Twenty-third Psalm.

Copies of this famous painting of "our Lord Jesus, that great Shepherd of the sheep" (Heb. 13: 20) are to be found in thousands of homes. The original is in the Mappin Art Gallery, Sheffield.



"He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom." (Isa. 40: 11).

W. C. T. Dobson, A.R.A., 1865

THE GOOD SHEPHERD

First Voice (*St. Matt., 26: 33*): Then saith Peter unto Him:

Third Voice (*St. Luke, 22: 33*): Though all men shall be offended because of Thee, yet will I never be offended. I am ready to go with Thee both into prison and to death.

Second Voice (*St. Mark, 14: 30*): Verily I say unto you that this day, even in this night, before the cock crow twice, thou shalt deny Me thrice.

Third Voice (*St. Matt., 26: 35*): Although I should die with Thee, yet will I not deny Thee.

First Voice: Likewise said all the disciples.

Male Chorus: We will lay down our lives for Thy sake.

The Farewell Discourse of Jesus

(*Words of Cheer—St. John, 14: 1-14*)

Soprano Voice: Let not your heart be troubled; ye believe in God, believe also in Me. In My FATHER's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

While the above is being sung, the choir will sing softly the following verses: (by Phoebe Cary, music by R. S. Ambrose):

One sweetly solemn thought
Comes to me o'er and o'er,
I am nearer home to-night
Than I ever have been before;

Nearer my FATHER's house
Where the many mansions be,
Nearer the Great White Throne:
Nearer the Crystal Sea.



Eugene Burnand, b.1850

CHRIST'S LAST PRAYER WITH THE APOSTLES

Second Voice: And whither I go, ye know, and the way ye know.

Fourth Male Voice (The Words of St. Thomas): LORD, we know not whither Thou goest, and how can we know the way?

Second Voice: I am the WAY, the TRUTH, and the LIFE; no man cometh unto the FATHER, but by Me,



J. M. F. Heinrich Hoffman, 1824-1911

I AM THE WAY, THE TRUTH,
AND THE LIFE

VIA VERA. 6.4.6.4.10.10.

1. Show me the way, O LORD, And make it plain; I
would o-bey Thy word, Speak yet a-gain: I will not take one

step un-til I know Which way it is that Thou would'st have me go.

step un-til I know Which way it is that Thou would'st have me go.

2. O LORD, I can - not see; Vouch-safe me light: The
 3. I will be pa - tient, LORD, Trust-ful and still; I

 mist be - wil-ders me, Ob-scures my sight; Hold Thou my hand and
 will not doubt Thy word; My hopes ful - fil; How can I per - ish,

 lead me by Thy side; I dare not go a -
 cling - ing to Thy side, My Com - fort - er, a my

 lone, be Thou my Guide,
 SA - VIOUR, and my Guide?
 A - men.

Words by JANE E. SAXBY, 1811-1898.

The congregation will sing the following hymn—Tune St. Flavian.

1. Thou art the Way,—to Thee alone
From sin and death we flee;
And he who would the FATHER seek
Must seek Him, LORD, by Thee.
2. Thou art the Truth,—Thy Word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

3. Thou art the Life,—the rending tomb
 Proclaims Thy conquering arm;
 And those who put their trust in Thee
 Nor death nor hell shall harm.

4. Thou art the Way, the Truth, the Life;
 Grant us that Way to know,
 That Truth to keep, that Life to win,
 Whose joys eternal flow.

—*Bp. G. W. Doane, 1824*



William Hole, R.S.A., 1846-1917

THE WITHDRAWAL OF JUDAS

"That thou doest do quickly" (St. John 13: 27).

The Comforter

(*St. John, 14: 15-31*)

Second Voice: And I will pray the FATHER, and He will give you another COMFORTER, that He may abide with you for ever; even the Spirit of Truth. I will not leave you comfortless, I will come to you. But the COMFORTER, who is THE HOLY GHOST, whom the FATHER will send in My Name, shall teach you all things, and bring all things to your remembrance. Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.



The congregation will sing:

mp 1. Our Blest REDEEMER, ere He breathed
His tender, last farewell,
A Guide, a Comforter bequeathed,
With us to dwell.

2. He came sweet influence to impart,
A gracious, willing guest,
While He can find one humble heart
Wherein to rest.

p 3. And His that gentle voice we hear
Soft as the breath of even,
That checks each fault, that calms each fear,
And speaks of heaven.

mf 4. And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone.

cr 5. Spirit of purity and grace,
Our weakness, pitying, see;
O make our hearts Thy dwelling-place,
And worthier Thee. Amen.

—*Harriet Auber, 1829*

The Vine and the Branches

(*St. John, 15: 1-8*)

Second Voice: I am the true vine, and My FATHER is the husbandman. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

The New Intimacy

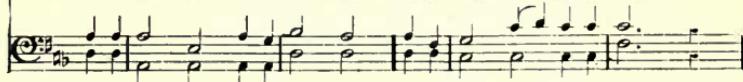
(*St. John, 15: 9-27*)

Second Voice: No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends.

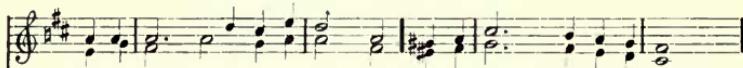
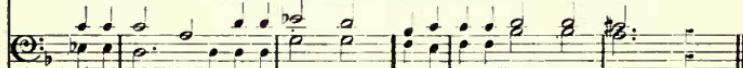
CHORUS



What a Friend we have in Je - sus, All our sins and griefs to bear!
Have we tri - als and tempa - tions? Is there trou - ble a - ny-where?
Are we weak and heav-y la - den, Cumbered with a load of care?



What a priv i-lege to car ry Ev'-ry-thing to God in pray'r.
We should nev er be dis-cour - aged; Take it to the Lord in pray'r.
Pre-cious Sav iour, still our ref uge; Take it to the Lord in pray'r.



O what peace we of - ten for - feit, O what need less pain we bear,
Can we find a friend so faith ful. Who will all our sorrows share,
Do thy friends des pise, for - sake thee? Take it to the Lord in pray'r.



All be-cause we do not car ry Ev' - ry-thing to God in pray'r.
Je sus knows our ev' - ry weak - ness; Take it to the Lord in pray'r.
In His arms He'll take and shield thee; Thou wilt find a sol ace there.



Instead of the above, or in addition thereto the congregation may sing:

1. How sweet the Name of JESUS sounds
In a believer's ear!

It soothes his sorrows, heals his wounds,
And drives away his fear.

2. It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

3. Dear Name! the rock on which I build!
My shield and hiding-place!
My never-failing treasury, filled
With boundless stores of grace!

4. JESUS! my Shepherd, Brother, Friend,
My Prophet, Priest, and King,
My LORD, my Life, my Way, my End,
Accept the praise I bring. Amen.

—Rev. John Newton, 1779

The Work of the Holy Spirit

(St. John, 16: 1-15)

Second Voice: When The COMFORTER is come, He will reprove the world of sin, and of righteousness and of judgment: of sin, because they believe not in Me; of righteousness, because I go to My FATHER, and ye see Me no more; of judgment, because the Prince of this world is judged. Howbeit, when He, the Spirit of Truth is come, He will guide you into all truth.

Truth

8 8 6 D.

Jas. Edmund Jones



Soprano Solo (*Words by T. H. Gill, 1819-1906*).

Solo:

Each steadfast promise we possess;
Thine everlasting Truth we bless,
Thine everlasting love;
The unfailing Helper close we clasp,
The everlasting Arms we grasp,
Nor from the Refuge move.

Chorus:

Spirit, who makest all things new,
Thou leadest onward; we pursue
 The heavenly march sublime.
'Neath Thy renewing fire we glow,
And still from strength to strength we go,
 From height to height we climb.

The original of this famous picture by Wm. Holman Hunt, O.M. (1827-1910), hangs in Keble College, Oxford. A duplicate is in St. Paul's Cathedral, London. Hunt, Millais, and Rosetti founded the Pre-Raphaelite Brotherhood.



"Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him and he with Me" (Rev. 3: 20).

THE LIGHT OF THE WORLD,
1854

The stanzas below, the first two of a paraphrase of the 61st Psalm, may be used in place of the verses above.

1. LORD, hear my voice, my prayer attend,
From earth's remotest bound I send
 My supplicating cry.
When troubles great o'erwhelm my breast,
Then lead me on the Rock to rest
 That higher is than I.

2. In Thee my soul hath shelter found,
And Thou hast been from foes around
 The tower of my defence;
My home shall Thy pavilion be;
To covert of Thy wings I'll flee,
 And find deliverance.

United Presbyterian Book of Psalms, U.S.A., 1871.

Sorrow and Joy

(*St. John, 16: 33*)

Second Voice: These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

The Prayer of Intercession

(*St. John, 17: 1-26*)

Second Voice (vs. 17 and 22): FATHER, the hour is come. I have finished the work which Thou gavest Me to do. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.

Sanctify them through Thy truth.

And the glory which Thou gavest Me, I have given them, that they may be one, even as We are one.



Joseph Führich, Vienna, 1800-1876

CHRIST ENTERING THE GARDEN

He went as He was wont to the Mount of Olives.

A HYMN ON UNITY

LANGEMARCK. Six 10's.

Words by Rev. J. W. CHADWICK.
Music by JAS. EDMUND JONES, 1915.

1. E - ter - nal Rul - er of the cease - less round Of cir - eling
2. We are of Thee, the chil - dren of Thy love, The bro - thers

pla - nets sing - ing on their way; . . . Guide of the na - tions from the
of Thy well-be - lov - ed Son; . . . De - scend, O Ho - ly Spi - rit,

night pro - found In - to the glo - ry of the per - fect
like a dove In - to our hearts, that we may be as

day; Rule in our hearts, that we may ev - er be
one; As one with Thee, to whom we ev - er tend;

Guid - ed and strength - ened and up - held by Thee.
As one with Him, our Broth - er and our Friend. A - men.

3 We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembleth into prayer,
One in the power that makes the children free
To follow truth, and thus to follow Thee.



Wm. Hole, R.S.A., 1848-1917

THE GARDEN OF GETHSEMANE

Christ with the Apostles Peter, James and John. The Lord Jesus apart, in prayer. This is one of eighty paintings by William Hole, which have been reproduced in color in "Jesus of Nazareth" (Eyre & Spottiswoode).

PART TWO

Gethsemane

First Voice (St. John, 18: 1): When JESUS had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, called Gethsemane, into which He entered, and His disciples.

Organ Voluntary

"The Last Walk to Olivet"

(*St. John, 18: 2*)

And Judas also, which betrayed Him, knew the place; for JESUS ofttimes resorted thither with His disciples.

Words by John Oxenham, 1913.

Solo:

Is the pathway dark and dreary?

God's in His heaven.

Are you broken, heart-sick, weary?

God's in His heaven.

Drearliest roads shall have an ending,

Broken hearts are for God's mending.

All's well. All's well. All's well.

Quartet:

Is the burden past your bearing?

God's in His heaven.

Hopeless?—Friendless?—no one caring?

God's in His heaven.

Burdens shared are light to carry,

Love shall come, though long He tarry.

All's well. All's well. All's well.

Solo:

Is the light for ever failing?
God's in His heaven.
Is the faint heart ever quailing?
God's in His heaven.
God's strong arms are all around you,
In the dark He sought and found you.
All's well. All's well. All's well.

Chorus:

Is the future black with sorrow?
God's in His heaven.
Do you dread each dark to-morrow?
God's in His heaven.
Naught can come without His knowing,
Come what may, 'tis His bestowing.
All's well. All's well. All's well.

First Voice: And JESUS said:

Second Voice (*St. Matt., 26: 36*): Sit ye here, while I go and pray yonder.

First Voice (*St. Mark, 14: 33, 34*): And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy.

Second Voice: My soul is exceeding sorrowful even unto death; tarry ye here and watch with me. (*St. Matt., 26: 41*): Pray that ye enter not into temptation.

The First Prayer

Second Voice (*St. Matt., 26: 39*): O My FATHER, if it be possible, let this cup pass from Me; (*St. Luke, 22: 42*): Nevertheless, not My will, but Thine be done.

JOYCE. Six 8's.

Words by Dr. A. D. WATSON.
Music by JAS. EDMUND JONES, 1915.

1. Thou Source of Be - ing, from Whose heart Each migh - ty star with
mu - sic rolls, Be sa - cred truth ' our on - ly chart, The
guid - ing com - pass of our souls. Oh, may we love Thy
will to do, And learn the truth by be - ing true. A - men.

REFRAIN.

2 We thank Thee for the sacred page
By men of faith and wisdom penned;
Thou dost not cease in any age
To us Thy truth inspired to send.

3 Not only would we in our song
But in our lives Thy Name confess,
Whose love is infinite and strong,
Whose noblest praise is righteousness.

Christ Finds the Disciples Asleep

First Voice (St. Mark, 14: 37, 38): And He cometh, and findeth them sleeping, and saith unto Peter:

Second Voice: Simon, sleepest thou? What, could ye not watch with Me one hour? Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

The Second Prayer

Chorus (St. Luke, 22: 44): He went away the second time, and being in an agony He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground.

Male Chorus (unison): By Thine agony and bloody sweat, Good L^ORD, deliver us.

Second Voice (St. Matt., 26: 42): O My FATHER, let this cup pass from Me. If it may not pass from Me except I drink it, Thy will be done.

Quadruple Chant, Founded on Langemarek, page 23.

Ps. 46: 1. 1. GÓD is our | hope and | strength: a véry | present | help in | trouble.

Ps. 46: 7. 2. The LÓRD of | hosts is | with us: the GÓD of | Jacob | is our | refuge.

Ps. 43: 3. 3. O send out Thy light and Thy trúth, that | they may | lead me: and bring me unto Thy hóly | hill and | to Thy | dwelling.

Ps. 56: 11. 4. Yea, in GÓD have I | put my | trust: I will not be afráid, what | man can | do . unto | me.

Ps. 13: 3. 5. Consider and hear me, O | LORD my | GOD: lighten
mine eyés that I | sleep | not in | death.

Ps. 13: 5. 6. But my trúst is | in Thy | mercy: and my héart is |
joyful . in | Thy sal- | vation.

Ps. 121: 4. 7. Behold, Hé that | keepeth | Israel: sháll | neither |
slumber . nor | sleep.

Ps. 121: 8. 8. The LORD shall preserve thy going out and thy |
coming in: | from thfs time | forth for | ever- | more.



J. J. Tissot, 1836-1902

JESUS REPROACHES THE SLEEPERS

"The silence and the terrors of this awful night have overcome them, and they lie asleep, until roused by the gentle reproach of Jesus" (*Tissot*).

Christ Again Finds the Disciples Asleep

First Voice (*St. Mark, 14: 40*): And when He returned, He found them asleep again (for their eyes were heavy), neither wist they what to answer Him.

The Third Prayer

First Voice (*St. Matt., 26: 44*): And He left them, and went away again, and prayed the third time, saying the same words.

A Voice upon the midnight air,
Where Kedron's moonlit waters stray,
Weeps forth in agony of prayer,
“O FATHER, take this cup away.”
Ah, Thou who sorrowest unto death,
We conquer in Thy mortal fray;
And earth for all her children saith,
“O God, take not this cup away.”

Great Chief of faithful souls, arise;
None else can lead the martyr-band,
Who teach the brave how peril flies,
When Faith, unarmed, uplifts the hand.
Thy parting blessing, LORD, we pray:
Make but one fold below, above:
And when we go the last, lone way,
O give the welcome of Thy love.

—James Martineau, 1805-1900

Christ Again Finds the Disciples Asleep

Second Voice (St. Mark, 14: 41): Sleep on now, and take your rest. It is enough, the hour is come, and the SON OF MAN is betrayed into the hands of sinners.

First Voice (St. Luke, 22: 45): For when He was come to His disciples He found them sleeping for sorrow.



JUDAS WITH THE BAG

These are photos of the Oberammergau Passion Play.



THE BETRAYAL

AURA LEE.

Words by ANNA B. WARNER, 1820-1915.

Unison, or Solo.

Music by JAS. EDMUND JONES, 1915.

Four 11's.

1. O eyes that are wea - ry, and hearts that are sore, Look

up un - to Je - sus, and sor - row no more! The

Quartet.

light of His coun - te-nance shin - eth so bright, That

here, as in hea - ven, there need be no night: That

Full.

here, as in hea - ven, there need be no night. A - men.

Jesus is Taken Prisoner

(*St. Matt., 26: 47, 48*)

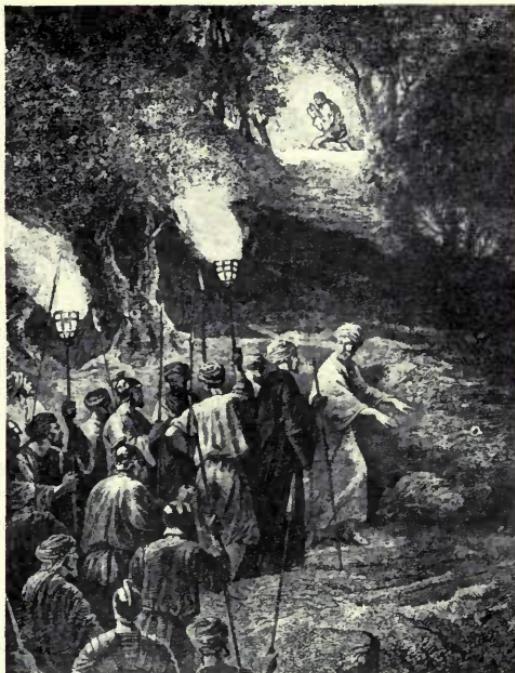
First Voice: And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves. Now he that betrayed Him gave them a sign, saying:

Fifth Voice: Whomsoever I shall kiss, that same is He; hold Him fast.

First Voice: And as soon as he was come, he goeth straightway to Him, and saith:

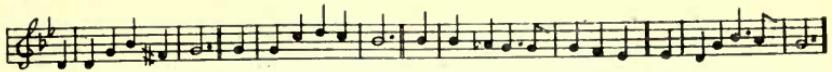
Fifth Voice: Master! Master! hail!

First Voice: And kissed Him. And they laid hands on JESUS, and took Him:



JUDAS GUIDES THE SOLDIERS

Christ is seen in the distance. "According to a tradition quoted by St. Ignatius in a letter to St. John the Evangelist, St. James the Less, the brother of our Lord, and first Bishop of Jerusalem, who was in the Garden with Jesus, resembled Him so much that one might well have been taken for the other. It was perhaps for this reason that the Jews required of Judas that he should identify Jesus with a kiss." (*Tissot*)



Alto solo from "O Perfect Life of Love," by Rev. Sir H. W. Baker, Hymns A. and M.

No work is left undone
Of all The FATHER willed;
His toils, His sorrows, one by one,
The Scriptures have fulfilled.

CHORUS (*Unaccompanied*).

No pain that we can share
But He has felt its smart;
All forms of human grief and care
Have pierced that tender heart.

Second Voice: Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you, teaching in The Temple, and ye laid no hold on Me. But the Scriptures must be fulfilled.

First Voice (*St. Mark*, 14: 50): And they all forsook Him and fled.

The Choir and Congregation will kneel, and after a few moments of silent prayer will sing:



In the hour of trial, JESUS, pray for me,
Lest by base denial I depart from Thee:
When Thou see'st me waver, with a look recall,
Nor for fear or favor, suffer me to fall,

If preferred, the service may end here, and the choir and congregation pass out in reverent silence.

Here follows a short extemporary prayer, or:

O Thou who hast been pleased to call Thyself our Brother and our Friend, and spreadest a Table in our sight round which we may gather in blest communion with Thee, be with us in this solemn evening hour.

Abide with us as we go to our homes, and may Thy HOLY SPIRIT find a dwelling-place within our hearts.

Make us messengers for Thee, so that Thy Light and Thy Truth may lead us to tell of Thee and of Thy finished work.

We pray Thee that all may be one, even as Thou and The FATHER are one.

O Voice of GOD, we hear Thee; make us to know that the great world's heart is aching, and that God alone can heal it, and God alone give light. Amen.

Recessional or Closing Hymn Our Duty

The musical score consists of three staves of music. The top staff uses treble clef and has a key signature of one sharp. The middle staff uses bass clef and has a key signature of one sharp. The bottom staff uses bass clef and has a key signature of one sharp. The lyrics are written below the notes. The first section of lyrics is: "The great world's heart is ach-ing, ach-ing fierce-ly in the night, And God a - lone can heal it, and". The second section starts with "And God a - lone, can heal it, and". The third section starts with "God a - lone give light; And the men to bear that message, and to". The word "ach-ing" is repeated in the middle of the first section. The words "And the" appear twice in the third section, once before "the men" and once before "to bear that message".

The great world's heart is ach-ing, ach-ing fierce-ly in the
night, And God a - lone can heal it, and
And God a - lone, can heal it, and
God a - lone give light; And the men to bear that message, and to
And the
God a - lone give light; And the men to bear that message, and to

speak the liv - ing word, Are you and I, my
 speak the liv - ing word, Are you and I, my
 speak the liv - ing word, Are you and I, my
 broth - ers, and the mil - lions that have heard. A - men.

2.

Can we close our eyes to duty? Can we fold our hands at ease,
 While the gates of night stand open to the pathways of the seas?
 Can we shut up our compassions? Can we leave one prayer unsaid,
 Till the lands which hell has blasted have been quickened from
 the dead?

3.

We grovel among trifles and our spirits fret and toss,
 While above us burns the vision of the Christ upon the Cross:
 And the blood of God is streaming from His broken hands and
 side,
 And the lips of God are saying, "Tell my brothers I have died."

4.

O Voice of God, we hear Thee above the shocks of time,
 Thine echoes roll around us, and the message is sublime;
 No power of man shall thwart us, no stronghold shall dismay,
 When God commands obedience and love has led the way.

—Archdeacon Frederick George Scott, 1922

The Minister

Ere we go to rest, O Father,
Hear in Heaven our vesper prayer;
Keep our loved ones, gentle Saviour,
In Thy care.

—T. H. Litster, 1917

Vesper Hymn

Founded on Blythewood, page 7



1. On the wings of light declining,
Sinks the westerling sun to sleep;
Lord, Thine eyes in dark or shining
Vigil keep.
2. Let Thy Light, which faileth never,
Round me shine, though day depart;
And, though night prevaileth, ever
Flood my heart.

—Adapted from the Icelandic of Páll Jónsson
by Rev. Dr. C. Venn Pilcher



"Go ye into all the world, and preach the Gospel" (St. Mark 16: 15).

1840-1841 "Second year from 1839-1840"

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